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“WHAT IS TRUTH?”

“THE ETERNAL RELINQUISHMENT OF ERROR.”

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EARTHLY AMBITION.

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K. T. LEGGETT.
Does fate or necromancy reign
O'er all this world of ours,
That pleasure only ends in pain,
Hope's brightest stars go down again,
And thorns are mixed with flowers?

See man each ghostly mine explore,
Or breast Old Ocean's wave;
Here fighting for the shining ore,
And there to crown his golden store
With glory or the grave.

Yet when he's worn each glittering prize,
And laurels wreath his brow,
Is heaven beaming from his eyes?
Does joy light up his sunset skies?
Is hope fruition now?

No! passion holds him as her own;
Sin has her empire there;
His heart a desert wild has grown;
Of hope bereft, his pride alone,
Now battles with despair.

His childhood thoughts, his dreams of yore,
When heaven was on his brow;
His mother's voice now heard no more,
Save echoing from the shadowy shore;
As ghosts but haunt him now.
He knows no God but glittering gold,
And worships at its throne;
For this his faith, his hopes are sold —
For this, in death, he's growing old —
Who lived for earth alone.

WORK.

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H. C. BLINN.

“WORK while the day lasts,” may have a deeper signification, even, than many of the casual readers of the New Testament have ever imagined. Jesus seemed to realize the force of this expression as the active and earnest order of his life so fully demonstrates. Released from the ordeal of the wilderness, the Kingdom of God becomes his all absorbing theme. Exhortations, lamentations, and the publishing of the glad tidings verified his word, that he must be about his Father's business.

With this example before us, what should be the duty of his followers? Are they justified in taking less interest in the promulgation of the principles of peace, —in the disseminating of truth, and in the establishing of charity and love among men?

“Work while the day lasts!” comes home as an imperative command. There can be no deferring till the tomorrow that which should be done to-day. Waiting and watching may do for those who are looking into the great future, for an advent which we believe is already consummated, but for those who denominate themselves the children of the resurrection, it looks very much like hiding their gospel light under bushel.

“Put your hands to work and your heart to God”* has a corresponding echo. It has no

*Ann Lee.

form of guess work, nor even a shade of future tense. It is a swift testimony against idleness—either temporal or spiritual. The disciples of that order, which is a sharp sword against every iniquitous work, must harmonize the spiritual interest with that of the temporal. A circumspect walk, before God and man, is as essential as is the food we eat, or the garments we wear.

While there are so many errors in life to correct, and so much light and intelligence for us to study, we certainly have need to work with diligence and care. To wait for God's time is a plea of the easy-going Christian, and to stand idly by from day to day, and from year to year, illy comports with the word: “Thou shalt love the Lord with all thine heart, and with all thy soul, and with all thy might.” His time is the ever present, and as faithful servants, why should we not be actively engaged in the Master's service?

He who compares the development of man's mind to the growth of fruit and vegetables, must have a very earthly conception of the workings of the spirit. “Say not,” said Jesus, “there are yet four months, and then cometh harvest.” Better by far, accept the teachings of the Revelator: “Thrust in thy sickle and reap, and gather the clusters of the vine of the earth, for her grapes are fully ripe.”

If, however, we have neglected to become as the Angels of God, and have no sickles (testimony of gospel truth), provided, we shall become but indifferent workers in the field. In this age of reason, as well as of faith, we must not walk blindfolded. Would it not be a singular arrangement for the servants to congregate in some pleasant place to eat, drink and make merry, and say to the good Master: “We are waiting for and trusting in thee. Gather to thyself the fruits of the earth, as seemeth best, and we will patiently wait thy arrival!” St. Paul may have met with persons of this frame of mind, when he said: “Put on the whole armor of God,” and work while *your* day lasts. No person understood better than did the apostle, the preparatory work and the spirit against which the disciples were to contend. Take to you, said he, the breast-plate of righteousness; have your feet shod with the preparation of gospel peace, and then take the *sword of the spirit*, which is the word of God.

While we stand as witnesses of the prostration and even death of many religious bodies which have arisen, and from time to time contended against the elements of the world, should we not take warning from these, lest we, thinking we are on the highway to the Kingdom of God, find ourselves, as did the servant at the feast, unprepared to meet the Master?

THE GAIN OF VIRTUE.

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R. H. BRADY, Ohio.

ANY one having practically learned the true character of virtue, reflects the same on the minds of his associates. As the brilliant rays of the sun are reflected by the glistening particles of snow, so does the influence of virtue shine on the hearts of truthseekers, and unveils the mist that hovers over the brink of death. The most prominent characteristics of virtue, are godly knowledge and purity. Mankind, commonly ignorant of the sustaining power of chastity, are, unknowingly, sinking deeper in the abyss of degradation. It is true, that virtue is an essential element in the progress of divine truth; however unable men may be to explain the wide difference between its theory and practice. But the perfected religionist requires both the knowledge and power of virtue, to rise above the level of common humanity, help others up, and hold complete government over the passions. We look upon the inimitable foliage, cast in the crucible of virtuous nature. If we cultivate in opposition to nature, that soon becomes imperfect. So, by failure to use the power of virtue, men become akin to the satanic. Virtue is a characteristic of truth; and meekness and patience under trials are evidently the fruits that proceed from truth.

Crossbearing is necessary for the maintenance of purity. Under the power proceeding from the testimony of Shakerism, which is in opposition to every unchaste practice, we find an ability to learn and practice an exceeding virtue. And souls are rising up in demonstration of this fact, and are living evidences, that the knowledge and power of virtue, once lost, can be gained, and more than gained.

PROGRESS.

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RUTH WEBSTER.

PROGRESSION is law of the Universe, of which we are a part, and are subject to the same law. It is written, “first, that which is natural, afterward, that which is spiritual;” and we add, intellectual also.

In order to understand how far Believers have progressed, let us go back a hundred years, to the time when the Gospel testimony was first opened in America, and contrast the past with the present. At that time the best that our fathers and mothers could do was to work for their support, where they could find honorable employment, until they could procure homes for themselves, which they soon did by great exertion and toil, by enduring much hardship and many privations.

Some of the Believers in the work have informed us that they had little room, and many had to couch on the floor, for a season, without a pillow; and they were under the necessity of subsisting upon a scanty allowance of food, so that they resembled skeletons more than robust working men and women. Should those of this generation, who are surrounded

with many blessings in a spiritual point of view, and with all the temporal supplies and comforts that we can appreciate and use to profit, even be tempted to murmur and complain, would it not be well to recall to mind the sufferings of Mother Ann, and her co-laborers and faithful followers?

A century ago all implements of husbandry were constructed upon the most simple plan. And as far as the feminine department of labor was concerned, labor-saving machines were unknown. Sewing, knitting, spinning and weaving, all had to be done by hand. Periodicals, newspapers and public libraries were few, and not accessible to common people; and indeed, in that day, those who earned their own living by honest toil, found very little time for reading and intellectual culture. As far as book-learning represents knowledge, they would in the nineteenth century be called illiterate; but were they an ignorant people practically considered? They possessed the knowledge requisite to adapt the means to the ends to be accomplished; and we should rejoice in spirit if we could say the same in regard to the present and rising generations.

We can but faintly depict the deprivation and embarrassment which the first founders of our institution passed through. Now, stately mansions, furnished with every necessary convenience, have taken the places of log-cabins; and work-shops and barns are well supplied with labor-saving machines, and improved implements to facilitate and lessen the work of the tillers of the soil. The then wilderness places have now become cultivated fields and well watered gardens.

All this has been accomplished by the blessing of God under the leadership of a woman. "When the righteous bear rule," whether the ruler be man or woman, "the people rejoice." Wisdom is justified of her children.

We now look admiringly upon the great change that has been wrought by devoted souls and willing hands. Early and late they toiled for other's weal; they worked and did not faint, and through faith in God they renewed their strength and ran in the path of duty as it opened before them, and did not grow weary.

In those days we heard very little of individual sovereignty or rights; but all true-hearted Believers were intent upon filling their sphere of duty, and idleness was abhorrent to their feelings. In this, brethren and sisters were a unit. As the first founder of the Second Christian Church, or Shaker Order, was a woman, and their strong faith in the duality of Deity was so well grounded there was little trouble experienced in regard to the sisterhood finding their proper sphere of action, and having unrestrained freedom to move therein.

Great changes have been wrought in the public mind in regard to woman's powers and capabilities since that time; and according to the signs of the times, as we read and understand them, this peculiar evolving period in which we live will effect marked radical changes in regard to woman, until she will be, politically, morally and religiously free as man is free.

The laws of progress are never idle—always at work—on and on is the watchword. Self-culture, individual improvement is loudly called for by the spirit of reform to-day. Through public schools the masses have the means of education placed within their reach; and the ever-busy press of our land is scattering books, newspapers and periodicals, both secular and theological, far and wide, and they are accessible to all, opening wide channel for thought, intellectual growth and culture.

Notwithstanding the present facilities for education and mental improvement are far greater than in the past, we are not certain that the present generation will fulfill its destiny, and acquit itself better and more in accordance with the demands of the age, than did the past. However that may be we can join with the poet, who said, "Honor and fame from no condition rise, act well your part; there all the honor lies."

If we behold a beautiful tree covered with foliage, and radiant with blossoms, or laden with fruit, we would not contemn the root

because it is less comely; were it not for the root the tree had not existed. Every thing in its place, time and season. "First the blade, then the ear, then the full corn in the ear."

Those who preceded us did the work of their day faithfully; we honor them and cherish their memory, and revere them as our gospel parents. They paved the way through deprivation and suffering for us to walk in, and left a godly example—way-marks for us to observe as a guide while on our homeward march. May we follow them as they followed Christ, and perform the duties of our day as fully as they performed theirs; and so fear God that we may make a right use of knowledge, and thus be perfected in wisdom, is my prayer.

TIME, AND ITS WORK ON THE SOUL.

—o—

WILLIAM DAVIDSON.

Do we notice how much more rapidly each succeeding year seems to pass away? Can we not remember how in our childhood the term of a year appeared boundless, and that we could compress into that great space of time almost any amount of work and play?

But, that as we grow older how is it with all our industry? Time seems too short for the work we take in hand; we become so engrossed, that sabbaths and holidays are alike invaded; and after all is done, how much we leave unfinished, how many schemes remain untried! It is a solemn thought connected with life, that its last business is begun in earnest, when midway between the cradle and the grave; and man begins to marvel that the days of youth are gone, only half enjoyed. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down—he looks back on things behind, as the dreams of other days. As we review the disappointed hopes, and our short comings, the heart grows weary of the struggle, and we begin to realize our insignificance.

Those who have climbed to the pinnacle of fame, or reveled in luxury and wealth, go to the grave at last, with the poor mendicant—that begs by the wayside, and like him, are soon forgotten.

But what does a man take with him when he launches into that which is beyond the grave? It appears that he takes nothing. Death seems to pass a sponge over all that has gone before. It seems a total breaking off, from all that life has hitherto consisted. But if we look truly, past life is just the one thing that a man takes with him when he dies; and that self is the product of all his past experiences and actions. When he stands at the end of life he is what he has been made by all his actions, joys and sufferings; these he takes into the other world—in his own character. The life to come, and the life that now is, are parts of one life—they are related, just as youth and manhood are related. The man is not the same that was the boy; but the boy entered into the man, as a part of him. The strength I gain by victories this year, and the weaknesses into which I come by defeats, will be a part of me next year. So that there is not an act, a word, or thought, but casts its influence into the tomorrow, which lies beyond the grave. According to what man attains in this stage of life, so is his beginning in the next—so must he commence there according as he has finished here—on a high plane or a low one. To love God, to

trust in him, and to obey him, to be pure, upright and loving, is a good preparation for death, and is true life.

Every man has his own work to do—his own battle to fight—to overcome the flesh, subject the animal, to the spiritual; even through many struggles. Each has his own field to conquer, or to be conquered in; and every hour has its skirmish. Nor has any one a single line of effort only. We are tried on this side, and on that. Now in *temper*, now in *faith*, now in the *solitude* of our hearts, and now by *those around us*.

Not one of these experiences but leaves its mark, according as we are true or false to the opportunity. And by the summing up of all these, character is formed through these many daily acts; and this abides with us, when we face death, and cross the boundary line.

ADDRESS OF ANTOINETTE DOOLITTLE.

Before Peace Society, New York, February 21, 1876.

Over the door through which we passed this evening I saw the words written, "Hitherto, God hath helped us." The inspirational power that has attended our sister (Phoebe A. Hanford) who has addressed us, is evidence that He will continue to help us, if we will help ourselves. The subject of "Universal Peace" brought to our attention is a theme worthy of profound consideration.

Jesus said, "If my kingdom were of this world, then would my servants fight." What was the world of which Jesus spake, and which one of the apostles said, "If any man love, the love of the Father is not in him?" According to Scripture, "The lusts of the flesh and mind, and the pride of life," constitute that world, from which the followers of Jesus are exhorted to separate, and to keep themselves unspotted.

It would appear that human society as it exists to-day—in its domestic relations, political factions and national councils—resembles physical bodies. As the life-fluid finds its way through the capillary vessels in human bodies, and passes into the veins, thence into the larger arteries, keeping the machinery in motion, so the spirit of the world permeates and runs through every department of life, passing into broader, deeper channels, culminating in war, monopoly and slavery.

True religion is not bounded by creeds; it is non-sectarian. God is not a respecter of persons, but of character. "In every nation, they who fear God and work righteousness"—according to their highest light—"are accepted of Him." And all who live above the spirit of revenge, intemperance and war, and exert an influence to help others to do the same, are fraternally one, and may clasp hands over all creeds and dogmas which serve to bind the conscience and to shut out the sunlight of truth and divine revelation.

The ages that have come and gone have left enough of their history to show that *Truth* has ever been maintained through suffering; that bigotry, superstition, love of pleasure and self-indulgence have stood in the way, sword in hand, to do battle against its promulgators all through the centuries that are past. True, there has been a highway cast up for the prophets, witnesses of truth, to walk in; for at no time has the earth been so darkened that God has left it without a witness of Himself. Often-times those witnesses, like lone travelers in a waste wilderness, clad in garments of mourning, with sandals on their feet, walked more by faith than by sight, over rocks and unbeaten paths, surrounded apparently with beasts of prey, who stood ready to devour them. The lamps which they carried could only burn dimly, but they were firm in their integrity. Hope gave their weary spirits rest, and invisible friends bound up their lacerated and bleeding hearts when they were persecuted and bereft of human sympathy.

The prophetic period to which the seers of olden time pointed, when "Righteousness would be established and truth in majesty ride prosperously, bearing the right sceptre," must have appeared to them far in the distance. But time rolled on, and even now how changed the conditions! Then, there were a few scattered witnesses, seeking to evade the rage of their persecutors by fleeing to the caves of the earth for safety. Now, truth has so far gained the ascendancy over error that it finds its way through

the deep waters, the mountain ranges and wilderness places, and its defenders and standard-bearers have become numerous. Under the laws of progress, natural and spiritual science have been developed and accelerated. New channels of thought have opened, and new modes of transit have been devised; and pedestrianism is now superseded by swiftly-running cars, bearing the lovers of human progress to their proper fields of labor in every land and clime. Thus is the promise, in part, fulfilled. Righteousness is so far established that its ministers may fearlessly bear their testimony, and truth, in triumph, ride prosperously through the land.

Mortals are weak when depending upon their own strength, but strong when trusting in God, and cooperating with divine agencies to better their own conditions and to elevate humanity. We can do nothing effectually against that which is true. We may oppose, and place obstacles in the way of its growth and increase; but, apparently crushed to earth, it will rise again with new life and resurrected strength.

It is interesting to witness the balancing powers—good and evil—at work in our own time. Spiritual forces, in higher spheres of spirit life, are evidently operating to put an end to sin, and to roll back the elements of sensuality, intemperance and war in the earth; while the dwellers in the lower spheres of the invisible world are stimulating evil passions of leading men and women, making themselves abettors of crime by adding fuel to demoniac fires already kindled, and with their foul breath are fanning the flames.

Sensuality, arrayed in queenly attire, is found in king's palaces, the consort of priests and laymen, and is fed and pampered, and treated with delicacy, but concealed under many false names and pretenses. Disguise it as we may, its direful effects upon society cause a fearful trembling; its growth has been rapid, and who can divine how those elements may be stayed, and the fast-rising tide be kept from deluging the land?

No one who is capable of discerning good from evil can fail to see that war has its foundation in error. If we cast our eyes over America's broad lands to-day—said to be a *home of liberty* for the oppressed of all nations, races and colors—and see the maimed who were wounded in battle in the recent civil war, and hear the moans of widows, bereft of means of support, and witness their tender offspring crying for bread, we at once decide that war is a product of fiendish passions.

If there ever was a *justifiable war*, perhaps it was the late American conflict. Millions of human beings, whose limbs could tire, and whose hearts could throb with grief, had plead in vain through long years of anguish for relief. And when their masters refused to hear, they sent up strong cries to God for some redress, and *seemingly* no answer came. Then they imploredly asked, "Is there no pity in the hearts of men, and no mercy in heaven?" There were many hearts that pitied, but were powerless to relieve. All true philanthropists denounced chattel slavery as a base wrong done to humanity, and a great sin against God, who is the author of all existences. In the nation's extremity, when neither moral suasion nor appeals to conscience caused oppression to cease, the sword became the arbiter, and through blood and battle the captives' chains were broken, and civil liberty was a boon to all of the *male* population. But lovers of justice, and advocates of universal freedom, irrespective of sex, caste or color, deprecated war as much as slavery. They had not lost faith in God, nor confidence in humanity, and believed there might have been a peaceful solution of the vexed question.

If the North—who in reality shared the product of slave labor, and in principle upheld the slave power as much as did the people of the South—had opened the public treasury [The speaker must have forgotten how often and earnestly this was offered by Lincoln, Greeley and others previous to and after the beginning of war.—Ed.] and offered to remunerate slave-holders if they would liberate their bondmen, then have passed laws bearing equally upon North and South, forever prohibiting chattel slavery in the United States, many believed, and still believe, that bloodshed might have been avoided. Others claim that the love of slavery was so deeply rooted in the hearts of those who were born under its influence and reared amid its surroundings, that it was so interwoven with their very existence, nothing short of dire force would have caused them to relinquish their stronghold, for verily thought they could not live without it.

If there could have been a peaceful settlement of the slave question without resorting to arms, and

those who were slain in battle had been left to pursue the practical duties of life, providing for their families, who to a large extent are now dependent upon subsidies from the national treasury, would there not have been a great gain, financially? How much would have been left in the public coffers that could be turned to relieve the widow and fatherless, the needy natives, and strangers who are cast upon our shores at the present time?

War, even if we claim that it be a contest for principle and right, therefore justifiable, is appalling to every sensitive heart. Its fruits may be seen in almost every form of vice, in hamlets and cities, from the Atlantic to the Pacific shores, showing its de moralizing effects upon character.

The advocates of peace principles are doing a noble work. We pray that they may have courage and strength to continue in well-doing, to work in the sunshine and in the storm, until they receive the reward of their labors. Nothing less than the triumph of their cause will give rest and satisfy such toiling spirits.

Peace and temperance are inseparable companions: when we pray for the success of one, the other is included. All lovers of humanity who desire the peace and prosperity of the nations of the earth will give their best efforts, through faith and prayer, to call down divine influences from higher spheres to aid the work and sustain the laborers.

If we would remedy the evils of war and intemperance, we must trace them to their primal source, the fountain whence they originate, and this will require some deep digging. If we would kill the life of a tree, we must find and strike the life-root; we might use the pruning-knife from age to age and lop off its branches, and it would chance to live and produce fruit. In like manner, if we attempt to dry up or destroy a large body of water, we do not think to lade it out with a bucket, but rather seek to find and cut off its source of supply.

We see God, and hear His voice, in the various reforms of our time, and rejoice to see woman stretching forth her hands in the cause of right. Her influence is needed, and will prove a strong power for good, and, when fully awake to the glorious truth that God is dual—that in *Deus* we have an all-wise Father and loving Mother, cooperating in harmony to save, bless and happy their children, who are one in spirit and purpose, then we shall better understand our duties and responsibilities, and how we may uplift humanity to better conditions. And in the language of the poet we say, "Fly swiftly round, ye wheels of time, and bring the welcome day," when woman shall be free and stand in her proper place, a co-worker with man in every good word and work. That is the lever that will move the world to higher and better relations.

STILL ON THE WING.

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MY DEAR ELDER LOMAS:

Grace and mercy; peace and good will to you and the "Zion of our God"—that God who is Father and Mother, wisdom and love.

With pen-and-ink I greet you this morning from the sunny south-land of our country. And although it is yet February, the people of the Crescent City have made their gardens and mown their lawns. The yards are full of roses, and the orange trees fragrant with white blossoms, prophecy of a golden fruitage. But as all pictures have—and necessarily so—a back-ground, it is but justice done, to say further, that the effects of the late civil war linger—that the times are very hard—that the fogs of New Orleans are damp and dismal—while in the night-time, blood-hunting musketeers hum infernal music around my pillow. Sleep departs, and I often fail to coax it back by singing to myself, even that dear good song—"God is infinitely able."

On my way to New Orleans I stopped two nights at South Union, lecturing twice and attending one religious meeting. The angels were with us; and there seemed to be an outpouring of the spirit. I believe in a perpetual revival—a constant growth in grace—progression! Paul said, "Go on unto perfection"—

"So run that ye may obtain"—"Work out your own salvation." To work—to "run" is not to stand still. I find in all organizations individuals who are exquisitely delighted with the biblical passage—"Wait on the salvation of the Lord." And waiting, they nod, sleep, die—and while thus dead, *spiritually dead*, they often walk about in the grave-clothes of a rotting conservatism, and think themselves alive. It is a strange delusion.

The ministry, the elders, and the believers, *all* received me most cordially. Their welcome was soul-felt, and proved an oasis—a very blessing to my soul. If possible, considering other engagements, I shall call again at South Union on my return north.

In Memphis, Tenn., I lectured three Sundays to very large audiences. The people seemed interested and awake. With Doctor Watson and others in this city, spiritualism is a practical and a saving power. They have recently had startling manifestations here through the mediumship of Mrs. Miller. In some respects they are far superior to those you and I witnessed at the Eddys. In the open field, by starlight, spirits often appear clothed in white and walk by her side. Dr. Samuel Watson, Mr. Silliman, Mr. Miller and myself witnessed this phenomenon one evening out on the common, adjacent to the city. It was for the moment the mount of transfiguration. "Without a vision the people perish," said a prophet in olden times. Vision and trance—inspirations and revelations constitute, in a measure, the life of the soul.

The principles that underlie the platform of Believers:—purity, and "all things in common";—peace and perpetual revelations—are immutable. They are the methods—the doors that open into the kingdom whither the resurrected have entered. Well said Jesus under the influence of the Christ-spirit—"I am the way, the truth and the life."

Pardon me for a bit of philosophising, concerning moral, evil and wicked spirits. That man is a moral being, no solid thinker disputes. But moral being implies moral law, and moral law implies not only conscience and freedom, but moral government and compensation.

Conscience, in connection with moral judgment, ever prompts to the right; but the reasoning and reflecting organs, in connection with moral consciousness, must ever determine what that right is. This applies to every scale of human life. "Green apples are good," says a spiritualist writer—"good in their place, as the ripened ones of October." The proposition is a bald sophism. Neither green nor ripened apples are good. No moral quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

There is a class of pseudo-philosophers who tell us there is "no moral evil in the universe"—only a graded good. Is a positive lie a lower degree of truth? malice a lower degree of love? and rape a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are *moral* conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the intellectual and spiritual, and *not* to the body, except mediaily. Can the foot of a corpse tread on forbidden ground? Is it the fleshly hand that steals? Are not *these* rather the implements of conscious force operating in and through them? Without this intelligence, or spirit, man is but a corpse, and a corpse never violates either physical or moral law. The body does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only a severing of this outer envelope from the spiritual, affects in no way the real, immortal man. Each, at death, goes, Judas-like, to "his own place."

All sensations, all thought, reason, moral responsibility, pertain to soul—the inner-thinking man. Accordingly, the shrewd and the selfish, the wicked and the evil-minded, enter the spirit world as such, and are there denominated *evil spirits*. Nature knows no spasms. Sudden leaps from vice to virtue, from folly to wisdom, are contrary to the processes of development. The same clairvoyant and phenomenal evidences through mediums that prove the existence of spirits, prove the existence of unregenerate, or evil spirits.

In New Testament times, these evil spirits were termed "demons." And that eminent church writer, Dr. Lardner, says: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the nations of those times, and believed by many Christians." Jesus addressed these *demons*—that is, evil-disposed spirits—as thinking, conscious individualities, and commanded them, as beings distinct from the obsessed, to "depart." There are obsessed mediums in this age; and there are those gifted with power to "cast out these demons."

Although we term them "demons," we must not forget that they were once mortals, and are still our brothers, though occupying the lower spheres of spirit life. They are also the subjects of progression, and the objects of God's love. To such—denominated by Peter "spirits in prison"—Jesus preached, after being "put to death in the flesh" upon Calvary. And the fact of his preaching to them implies that they could be benefited and regenerated by this preaching, or these moral efforts in their behalf. Progress is open to all orders of beings in the future life—spirits becoming angels, angels archangels, and these Archaphs, and thus onward toward the Infinite.

The prevention of obsessing influences lies in the pure purpose and the good life, in the cultivation of broad aspirational aims, a firmness of moral principle, a determined desire to do right, and a calm trust in the overshadowing presence of God and good angels.

In Shaker assemblages, as in spiritual seances, truth attracts the true, wisdom the wise, charity the charitable, unselfishness the angelic, and purity the pure and holy that walk the heavenly fields of immortality.

.... I would never choose to withdraw myself from the labor and common burden of the world; but I do choose to withdraw myself from the push and the scramble for money and position. Any man is at liberty to call me a fool, and say that mankind are benefited by the push and the scramble in the long run. But I care for the people who live now and will not be living when the long-run comes. As it is, I prefer going shares with the unlucky. —George Eliot.

SWEDENBORGIANISM.

[From the New Jerusalem Messenger.]

I. God is one in essence and in person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

II. In order to be saved, men must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from Him.

III. The Sacred Scriptures, or the Divine word, is not only the Revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom expressed in symbolic or correspondential language, and therefore in addition to the sense of the letter, there is in the word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

IV. Now is the time of the second coming of the Lord, foretold in Matt. xxiv, and the establishment of the new church signified by the New Jerusalem in Revelation xxi, and this second coming is not a visible appearance on earth, but a new disclosure of divine truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was specially instructed in this doctrine, and commissioned to publish it to the world.

V. Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells for ever in heaven or hell, according to the character acquired during his earthly life.

VI. The spiritual world, the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

THE HORRORS OF SECTARIAN SUPREMACY.

—O—
A. B. BRADFORD.

In Scotland, the Catholics having at first the power, persecuted the Protestants in common. The Presbyterians mounted the next wave, and overwhelmed the unhappy Presbyterians. Then the Presbyterians in their time, came into power and wreaked their vengeance on the Prelatists. Then the tide turned under James II, and the Presbyterians had again to bite the dust. Thus it was in England and all over Europe, till the earth was fattened with blood, shed in the unholy cause of persecution. So it would be in this country. Even in this enlightened age, there is no man, no set of men, no church, great or small, that can be trusted with absolute dominion over the human conscience for a single hour. In the minority and powerless, the ecclesiastical or sectarian passion is as amiable and harmless as an unweaned cub. But invest it with power, and it becomes as ferocious and bloodthirsty as a Bengal tiger! Such is human nature in all ages and countries; when diabolized by the sectarian spirit.

THE HORRORS OF WAR.

The following extract, referring to the burning of Villareal, in Spain, is taken from a letter written by the Carlist General Castella. The writer had command of the fortifications at Villareal during a recent engagement:

"I have, during my life, witnessed some very sad scenes of war, and I thought I had seen the summit of human misery in the retreat of the Army of the East (in 1870), of which I commanded the rear guard. But I cannot recall any impression which can be compared with the feeling which I experienced on entering with Brigadier Valluverca the principal street of Villareal, when it was on fire from one end to the other. The crackling of the flames, whose red glare struggled against the light of the mid-day sun, the heavy crash of windows giving way, and of roofs falling in, the shrieks of frenzied women and the cries of the children, who ran with bare feet on the ashes, the grim despair of the old men, as they gazed with a dry eye and fixed stare upon the scene, the imprecations of the Carlist soldiers as parties of them rushed in hot pursuit of the incendiaries, the rattle of the musketry, all formed a horrible specta-

cle which baffles description. I saw in a side street, between two burning houses, a woman lying stretched out on a mattress, surrounded by little children half-naked, who were uttering piercing cries. The atmosphere was unbearable. The flames all but licked the paths; the burning ruins were falling down on all sides quite close to them; and this family, abandoned in the confusion, were about to be either rosted or crushed. I got off my horse which was dreadfully frightened by the flames and the noise around, and I went up to where the sick woman lay. She was paralyzed. Her husband, a mule-driver, was away. Some soldiers had carried her out of the house before setting fire to it. The only thing left her—and that by mere good luck—was the mattress on which she was lying. The heat was becoming more and more intense; their faces were crimson; the children, in their agony, redoubled their shrieks; their poor mother, as she looked at them, weeping, and calling the Holy Virgin to her aid. What could be more heartrending than this picture, framed, as it were, in fire?"

When the late war began, a young man, the only son of a widow, who had been fascinated by Mr. Beecher's preaching, was moved by his patriotic exhortations and influence to enlist, and was presently killed in battle. His body was brought home and Mr. Beecher, going to the house, led the mother to the coffin, and said to her that there lay her son before her dead; that the young man, the hope of her life and the stay of her age, had been murdered, cruelly murdered, and that he, Beecher, was the assassin. And thereupon he burst into so passionate a paroxysm of self-accusation and reproach that the mother became his comforter instead of receiving consolation from him. Such an incident, entirely consonant with what is known of Mr. Beecher, would find a natural place in the pious chronicles. —*Harper's Weekly.*

WHAT KIND OF INK SHALL WE USE?

—O—
ASCENATH C. STICKNEY.

To the above query we offer a reply gratis: All persons who write remarks as sensible as those which we copy from the December SHAKER of 1875, should use the best black ink:

"To all who write expecting others to read what they write, we respectfully suggest, that you wait until you have an idea—an idea that will interest some one beside your own dear self."

"When sure that you have an idea, put that idea into the fewest possible words."

We consider the above excellent advice; and will endeavor to act upon it in all our future efforts of this kind. Should we succeed in obtaining any new ideas, will present such to the press in plain black ink.

We take the liberty to suggest that all who write sentiments of christian kindness and love, good advice to friend or foe, sentiments of affection even, scientific facts or sensible reasoning on any subject worthy of record, should favor the members of the press by using the kind of ink to which we have referred.

Novels, scandal, gossip, unkind criticism—political or social—may be traced in pale blue ink, or paler purple, as these varieties invariably fade by exposure to the sun and atmosphere, in a very short time. Could many articles of the character above-named be traced in purple, a reasonable time before being sent to press, we presume that much that is objectionable would fade before developing into a certainty. Would not its absence be a blessing to youthful humanity?

We are not aware that the delicate hues of Carmine, Aniline, or Prussian Blue, ever qualify poor chirography, or make rapid thought more agreeable. Nor can we believe that any variety of ink adds symmetry to the outline of letters carelessly cut; neither does

tinted paper respond more readily to original thought than the pure simple white.

In fact, the strong crisp words of our noble Anglo-Saxon tongue, require the positive medium of white and black to represent to the eye their true character.

Pardon us then, dear friends, if we solicit the more extensive use in future, of plain black ink. Especially should all youthful writers send their thoughts to superiors in this highly esteemed preparation.

NOBODY.

The publisher of *The Shaker* sent the following poem to the editor, on *Valentine's day*. Unable to decide whether any thing personal was intended, we lay it before the jury of our readers. We do not know to whom to give credit, but there's gospel, wit and wisdom in it.—ED.

If nobody's noticed you you must be small,
If nobody's slighted you you must be tall;
If nobody's bowed to you you must be low,
If nobody's kissed you you're ugly we know.

If nobody's envied you you're a poor elf,
If nobody's flattered you you've flattered yourself;
If nobody's cheated you you are a knave,
If nobody's hated you you are a slave.

If nobody's called you a fool to your face,
Somebody's wished for your back in its place;
If nobody's called you a tyrant or scold,
Somebody thinks you a spiritless mold.

If nobody knows of your faults but a friend,
Nobody will miss them at the world's end;
If nobody clings to your purse like a fawn,
Nobody'll run like a hound when its gone.

If nobody's eaten his bread from your store,
Nobody'll call you a miserly bore;
If nobody's slandered you — here is our pen,
Sign yourself "Nobody" — quick as you can.

SLOW PROGRESS OF KNOWLEDGE.

We copy the following interesting passage from the recent address of Dr. B. C. Hobbs, at the laying of the corner-stone of the Rose Polytechnic Institute at Terre Haute, Ind.:

Civilization cannot be wrought out in a day. It took Christianity generations to evangelize the nations under the teachings of the Divine Author and His inspired disciples, even in an age of civilization; much longer does it take learning and art to rise above the power of ignorance, indolence, superstition and the customs inherited from ancestors.

All pioneer inventors have felt the strength of this combination against any new mode of increasing the products of industry.

Many years ago an engineer, for amusement, hunted the chamois on the plateau of Mount Pileatus, in Switzerland, where he found a lofty forest of inaccessible pine timber, nearly nine miles from Lake Lucerne. By the aid of a few Swiss gentlemen, he executed a design to construct a trough or slide, such as we see on mountain sides, or along our river hills, to convey wood and timber to accessible points. It passed sometimes by tunnels through hills, again on supports 100 feet high, or hung to the rocky mountain side. Timbers would pass the entire distance in three minutes, or at the rate of 180 miles an hour. The intense friction caused them to ignite, and at the base they would plunge twenty feet into the earth. These difficulties were readily overcome by turning a stream of water, into the trough and plunging the timbers into Lake Lucerne, whence they were safely borne away to the Rhine to become material for constructing many an elegant home, or to be spars and beams and masts for ships that would visit either India and bear the strain of the storms of every sea. All this was the product of a little practical thinking, using only the inclined plane and the force of gravity; but the work was conducted among a peasantry, who charged the inventor with heresy, and with having communion with the devil.

When saw-mills and looms were invented, the common laborer became loud, revengeful, and clamorous for redress, not knowing that accumulating wealth only opens multiplied channels for well-paid industry, in its reinvestment.

It has been but little more than one hundred years

since a great banking company of England were afraid to risk giving aid to Richard Arkwright, while constructing his spinning-jenny, which earned for its inventor more than \$2,000,000; and since James Brindley, at the request of the Duke of Bridgewater, planned a canal from his coal field of Worsley to Manchester, a distance of seven miles. It was to pass by aqueduct, forty feet over the Mersey, and again, by subterraneous tunnels through hills. On submitting his plans to the judgment of a distinguished engineer of that day, he received for criticism the cool remark, "I have often heard of air castles, but never before saw the place where one was to be built." The success of this invention soon led to a canal investment in England of more than \$50,000,000.

It has been but about seventy years since Robert Fulton launched the Clermont and Car of Neptune on the Hudson in our age when all men were deprecating his "folly." He had an equal struggle with his own poverty and the want of public appreciation.

Even in this generation Congressmen have failed to be re-elected because they voted aid to Prof. Morse in the construction of the electric telegraph that now gathers the news of yesterday from every nation for our daily papers.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

WILL WE SUSTAIN THE STRUCTURE?

If any are in possession of better principles than those upon which Shakerism is founded, we are only happy that there are more fortunate souls than we are. But we do not apprehend that such is the case. We are believers in heavenly principles; that these same causes, ever and forever will produce heaven wherever exercised. The knowledge of heavenly principles is ours. If we exercise this knowledge, heaven is ours. If we fail to use such knowledge, disorder and discomfort will be ours, even in excess of those not thus enlightened. The gospel should be to us, not only the bow of promise, but the practical existence of salvation; not only the ark of safety, but a positive deliverance from the world, and into every good and perfect joy. Let us look at the heavenly ARC: VIRGINITY; CELESTIAL BROTHERHOOD, or EARTHLY EQUALITY; PEACE, and the blessings which flow from it; entire UNSPOTTEDNESS FROM THE WORLD! These are as firm as the Rock of Ages—as the heavens are eternal. On these, the HOUSE OF SHAKERISM has been erected; on which it has firmly stood through the tempestuous seasons of ridicule and persecution; has flourished; has saved; has ever held out the beacon of eternal life, to the sin-sick and sin-wrecked.

Love has been the bond of union, that has acted the key-stone to this beautiful arc. Love for these principles *collectively*, is what makes the practical, desirable, model Shaker—fisher, and

saviour of men! Reverence for either with irreverence for any, presents at best an unsavory, spotted hybrid. Even practical attachment to several, and not for all, savors only the possible and probable fall of the beautiful structure. Said Elder G. B. Avery: "There is no salvation in mere communism;" and, excepting salvation from the poor or lazarus-house, this is true. Considered separately, either principle of the *Shaker arc* has a similar value; and any evasion or negligence of *entire conformity to the whole order of the temple*, removes the key-stone of Angel Love, and razes the structure to worse than worldly institutions. Said a grand legal star of Albany, N. Y., when studying the Shaker Constitution: "Gentlemen, you have here something which cannot be broken, *unless you break it yourselves!*" Let us look about us, and see whether these principles are guarded and lived intact. Let the love and direction which led out of Egypt, still be ours to *keep out!* LET US HAVE A REVIVAL; and let it renew in us the most ardent consecration to gospel principles, with which the city of God, the paradise of Eden, the perfect love of gospel brethren and sisters may and will be ours FOREVER, and without which, let us consider our days narrowed down, and numbered as a people! From hence, let the joyful, revival song be: WE WILL SUSTAIN THE STRUCTURE.

MARTIN LUTHER, AND REFORMATION.

"From the year 1517, the beginning of the Reformation to 1546, in which Luther died, nothing but the fruits of corrupt ambition are manifest on the whole face of history, during that period of more than twenty-eight years. Endless controversies, debates about diets and councils, violence and wars, are the distinguishing marks of those times of discord. And even the means, by which the Reformation was finally established, were as opposite to the precepts of the gospel, as bloodshed and robberies are opposed to peace and good will." Benj. S. Youngs. (Shaker.)

Could we ask for a better demonstration of Luther's adoption of the vicarious atonement introduced by Paul, than his remark to a comrade: "Be thou a sinner, and sin boldly; but still more boldly believe, and rejoice in Christ. From him, sin shall not separate us; no, though a thousand times in every day, we should commit fornication and murder!" Under his pernicious *solifidian* system of "Imputed Righteousness," he did commit fornication with the nun, *Catharine a Bora*; was excommunicated therefor by Rome; and were it not for this expulsion, there had been no Reformation. Luther was in full accord with the "Head of the Church" in England—Henry the Eighth,—who became such "Head," because Rome would not permit unlimited indulgence to his fleshly lusts. This lecherous beast, to further the aims and ends of his lusts for the flesh, and ambitions for power, had six wives; some of whom he killed, and to these, he added the sacrifice of 72,000 human beings! He hoped Luther's and Paul's atonement theory to be true.

Luther claimed to find ample evidence for such theory in Paul's writings, and in this, was he not correct? But when arriving at the matter-of-fact epistle of James, he rejected the whole of it, calling it "an epistle of straw;" then clinging to his beloved theory that "the just shall live by faith alone," left this as a legacy to his following generations, who hug the delusion, with an ardor which only the *living truth* of Christ's life is worthy of, and on which account, *Jesus still weeps!* ★

PEACE.

—o—

A LETTER from that lovable man, Alfred H. Love, inviting us to be a delegate to the Universal Peace Convention beginning on 10th of July, presents some novel features: The old hall in Philadelphia, where war was first declared, has been secured for the above Convention. The first two days are to be occupied by English speaking delegates; and several days thereafter, by other nationalities. A PEACE FORGE is to be erected on the Centennial Grounds, and the fulfilment of the long-desired prophecy inaugurated — by the transformation of swords into ploughshares, and spears into pruning hooks! Elihu Burritt, the learned blacksmith, has been invited to be one of the forge men. Whether we are there or not, friend Love, and all friends of Peace, we want your help in establishing "THE PEACE CONGRESS OF NATIONS!" ★

PAUL.

—o—

SECOND PAPER.

OUR first paper upon this eminent character has aroused an intemperate zeal in his admirers; who, dealing severely with us, are loud in the excellencies of their idol. The champions of Paul of old, would, probably, be first to rise in denunciation of any modern Paul, who, creating a new formula of doctrine, should contend for the same, at any and every expense of the vital principles of original and genuine Christianity. This is just what Paul did; and his being successful in displacing the essential elements of Christianity by his own peculiar theories, does not render him the less censurable. Confident that the Jews would not receive the gospel, as delivered by the twelve, we find Paul, in the entire ignorance of the disciples in Jerusalem, leaving them; and proclaiming himself the apostle of the Gentiles, entering Arabia, Damascus, Syria and Asia Minor, and here for a dozen years, laboring earnestly, making many converts, establishing churches, with which he kept up a continual correspondence, the general purport of which, was the denunciation of the law, and imbuing the people with a belief that Jesus was a God! That by his death the law became a nullity; that by a faith in him, all sins, past, present and future, should be forgiven. When we think that neither Jesus nor his apostles, had, up to this time, ever spoken of the law but with respect; and never, previous to the divergence of Paul, had alluded to any vicarious atonement of Jesus, we begin to see where and by whom these mischievous machinations were concocted. When the disciples heard of the incendiaryism of Paul, they sent emissaries from Jerusalem to Antioch, charged with the duty of overturning such demonstrations of the ardent Paul, and to preach the sacredness

of the law, and the necessity of its observance. This was a terrible blow to the infant Gentile church; and to its founder, who felt that all his labor was lost, unless he should go to Jerusalem, and obtain the disciples' endorsement of the system he had inaugurated. Paul arrives at Jerusalem; and the close reader is made aware that the discussions between him and the disciples were very violent. The disciples withheld Paul's proposals, finding no recognition therein of their master's teachings; and had they remained firm ever afterward, the church would have fallen away no sooner, and possibly, the world would not have been cursed, as it is with certain Paulism. Paul refused to yield; claiming that at his marvelous conversion, he came *en rapport* with Jesus, and declaring that he would continue his apostolate at all events. A compromise was effected — the first, between Christianity and paganism — a downfall to *that*, a gain for *this*. Paul was to yield, so far as teaching a faithful observance of the law, while the balance of his views were considered non-essentials. But, Peter visiting Antioch, and there losing his justification among the Gentiles, James, (brother of Jesus, and real head of the church), addressed serious remonstrances to him, which had the effect of entirely separating him from the Gentiles, and weaning therefrom also, one Barnabas; through hearing of which circumstances, Paul's indignation lost all bounds, and he expressed himself so homely of the apostles, that in return, the second epistle of James was addressed to him, than which never was better Christianity, and which was and is, an unanswerable argument against all objectionable Paulism. Paul, not only would not now submit to the apostles, but returned with all his force to his old tactics against the law. The apostles organized an opposing mission, (see Cor.) and we may judge of the gravity of the occasion, by the ardor of Paul in his own defense, reaching an egotistic climax in 2 Cor. xi: 5; & i. Cor. xv: 10; and yet the adherents to the original faith, completely carried the day. Paul returned to Jerusalem, a penitent; was required and made a public apology and entire recantation of unchristian Paulism; but so great had been the disturbance, the tribune arrested him, and confined him for a term of years; after which he preached Paulism unrestricted; and learning, that during his imprisonment the apostles in Judea were losing ground continually, invited them to Rome, where they became converts to Paulism. Even Peter, in his turn, quitted Judea, hastened to Rome, became the bosom companion of Paul; exceeded Paul, if possible, in doctrines that contained not Christ, and closes (2 Peter, III: 15,) with a stirring appeal for a thorough belief in the writings of Paul — the adulterator of the "faith once delivered to the saints" — and through which adultery, the original was lost beyond resuscitation in their day. We yield to none in his admiration of Paul's Christian teachings — nor to Beecher's — and 'tis only in opposition to the positively *unchristian* that we have attempted to raise our voice. ★

... A King's jester was once asked, "What kind of a place do you think Heaven to be?" "A place," said he, "where nought but good is spoken of the neighbor." "And in what?" it was again urged, "does its supreme happiness consist?" "In the feeling that no one will slander me there, and that, if I have any faults it will be so unfashionable to speak of them that I and all will soon forget them."

LIFE'S SEASONS.

—o—

AMELIA CALVER.

On noiseless wings, time glides along
No hand can stay its rapid flight;
Life's brilliant spring will soon have flown,
While toiling summer's just in sight,
And ere we garner autumn's store
The wintry winds around us roar.

Carefully then, the good seed plant;
And wisely prune the growing vine,
Likewise in storing, prudent be;
And ripened age we'll peaceful find.
Each stage of life, if wisely spent,
Rears for the next, a monument.

MUSIC NO. 4.

—o—

ADVANCING a step farther into the interior recesses of the complicated, yet interesting subject of music, we come to recognize, in connection with the lungs, that wonderfully working organ — the diaphragm — which, in the language of physiologists, "is a flexible, circular partition that separates the respiratory from the digestive organs, and the chest from the abdomen. In a state of repose its upper surface forms an arch, the convexity of which is toward the chest. In forced expiration its upper point reaches as high as the fourth rib. In ordinary inspiration, it is depressed as low as the seventh rib, which increases the capacity of the chest." [See Cutler's Anatomy.] It is to be understood that these actions of the diaphragm take place when nature has not been superseded by long perverted habits which render these actions more or less imperfect. And it must be admitted as a fact proved by what is daily and hourly to be seen, that a comparatively inactive diaphragm is a fault exceedingly prevalent with a majority of singers; and no one fault in the music-department taxes the skill and patience of the teacher more than this. To remedy this fault is a part of the teacher's first duties in his arduous calling, and implies no less active and spirited exertions on the part of the pupil. But *what* to do, and *how* to do, is the point to be reached. Physiological investigation establishes the fact that in the respiratory process various muscles are brought into use, whose contraction and dilations are in part, at least — unconscious and involuntary. Foremost among these are the lower muscles of the trunk — anatomically termed abdominal, which, by their *inward* and upward contraction, act directly upon the diaphragm — giving it its ascending motion. The diaphragm, thus acted upon, imparts a pressure upon the lungs, equal in power to that which the diaphragm receives from the muscles. The *lungs*, thus acted upon by the diaphragm, are forced to exhaust themselves of the greater portion of air in their cells. The air, thus expelled, finds its escape from the system through channels whose various parts will be considered and treated upon in their proper time and place. The process, thus described, is called *expiration*. But as Nature abhors vacuity, the lungs cannot remain void of the element they are wanted to contain, hence a reverse process of action immediately ensues. A new supply of fresh air rushes in to fill the vacuum in the lungs causing them to expand in corresponding proportion to the amount of air inhaled. By this expansion, the thorax (great cavity of the chest), also expands by means of the concerted action of three sets of muscles, viz.: the intercostal at the *lower*, and the thoracic

and pectoral muscles at the *upper* part of the trunk or chest. Simultaneous with these actions the abdominal muscles relax — the diaphragm descends in proportion to the pressure it meets from the inflation of the lungs. This process is called *inspiration*. Continuous through life are these alternate processes carried on — partly *involuntary*, and partly through power of the will — especially the latter in regard to degree. Hence it becomes a fact beyond even a shadow of contradiction that in a majority of cases musical students quietly submit to a mere passive process of respiration — inhaling just air enough (and sometimes poorly at that) to merely exist, but falling far short of the proper quantity for promoting vigorous and healthy action of the blood. In this enfeebled condition the abdominal muscles lose their natural tension, the diaphragm becomes measurably inactive, the lungs and thorax become dwarfed in extension, and the whole system must yield inevitably to the fatal ravages of disease.

SHAKER APOTHEGMS.

Our life is like a calm lake: every act of our lives raises a wake on its surface which produces ripples from the center to the shore, even more; from shore to shore, from birth unto death.—*G. B. Avery*.

Our minds may pine and starve, being imprisoned by what we have obtained.—*E. J. Neal*.

Time is too precious to waste in useless murmuring.—*Ibid.*

Self-defense is natural; but like all good, its abuse becomes evil. We can so encase ourselves in armor of self-righteousness, that neither the advice of friends nor the criticism of foes can affect us. Thus, like a plant, shielded from storm and sunshine, living on its exhalations, we become dwarfed and undeveloped — unfit for either ornament or use.—*Amelia Calver*.

SHAKER DEFINITIONS.

F. W. EVANS.

REBEL — One who refuses obedience to the good principles and just laws of an organization — seeking to re-organize upon the basis of its evils.

The South rebelled against the truths that the North held theoretically — abstractly — while practically it was fattening upon the enforced labor of the Slave population.

REVOLUTIONIST — One who refuses obedience to the evil principles and unjust laws of an organization — seeking to re-organize upon the basis of its abstract truths and latent good.

In the American Revolution the North revolutionized against England — and against the South in the late dreadful war. In both the North was successful, as was Israel, against Benjamin. Benjamin was conquered, in the end, but Israel was dreadfully punished, because a partaker of the same sins for which he was punishing the tribe of Benjamin, and therefore received from and by Benjamin, corresponding retributive punishment.

SAINT — One who is relatively perfect in the good of the organization to which he or she belongs — as David.

SINNER — One who is a chronic violator of the good laws and principles of the people among whom he or she lives — as Solomon in the end of his career.

PROPHET — A medium, who is inspired by spirits of the coming dispensation, or degree, in the spirit world; or a saint, who, by faithful travail in the spirit and power of the order he or she is in, has progressed into the higher dispensation or degree.

The testimony of Jesus is the spirit of prophecy to the Gentile Christian world, Catholic, Greek and Protestant. It is ever and forever against marriage, war, and selfish private property, which creates class distinctions in society, rich and poor, bond and free, aristocracy, slavery and poverty.

Where there is no vision the people perish; and where there is no prophecy there is no progress.

"Touch not mine anointed, and do my prophets no harm." Let not the people deny the inspiration and authority of the organization. And let not the authority of the organization suppress and kill the prophets of the day and time. They voice God.

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain.
He liveth long who liveth well!
All else is being flung away:
He liveth longest who can tell
Of true things truly done each day.
Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream —
'Tis but to be, and not to live.
Be wise, and use thy wisdom well;
Who wisely speaks must live it too.
He is the wisest who can tell
How first he lived, then spoke the true.
Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.
Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.
Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light.

THE EAR.

In his treatise on physiology, Hinton gives us to understand that the passage of the ear does not require cleaning by us; nature undertakes the task, and in the healthy state fulfills it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales and peels off and falls away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of this tympanum, producing pain, inflammation and deafness. The washing should only extend to the outer surface, as far as the fingers can reach.

ENGRAFTED.

The Order of Trappist Monks has sent an agent to this country in the person of Brother Francis de Sales, who has been commissioned to purchase property in the State of Maryland, where it is proposed to erect a monastery and furnish it with grounds sufficiently extensive for the pursuit of agriculture, which is an important industry among the monks of La Trappe. Two hundred monks taken from monasteries in Ireland, France and Turkey will occupy a house which Brother Francis de Sales will temporarily rent, so that during the erection of the monastery and the laying out of the grounds the newly arrived monks may make themselves familiar with the customs of the country. They are expected to arrive about December. The rules which bind the Trappists are very stringent. Constant silence is one of their vows. They are permitted to eat no other food than vegetables and bread, water alone being allowed for drink. They sleep in their habit, or gown, on a low pallet, and their bedroom is a small square inclosure formed by curtains. The bell-ringer arouses them at two o'clock every morning, and after a few minutes allowed for their prayers at waking, another bell bids them fall in line, and move in solemn silence to their chapel. They toil unremittingly throughout the hours when prayer and other devotions are not in progress.

SPIRIT OF THE FARM.

Here's something worth money. Many farmers have otherwise valuable horses, but spoiled by the heavens. *The Troy Budget* is the first to publish this infallible remedy:

Forty shoemake buds, one pound of resin, one pint ginger, half pound mustard, one pint unsack'd lime, six ounces cream-tartar, four ounces gum guacum, one pound epsom salts; mix together and make into thirty parcels. Give one every morning in the horse's feed before watering him.

This is the first time this recipe has been printed. For half a century it has been guarded as a precious secret. We know of its having recently transformed a \$100 horse into a \$600 one.

WEALTH OF FARMER'S FOOD.

Few farmers realize that they have in possession the means for the most healthful and palatable food in the world. Cracked wheat, or dry wheat very coarsely ground in a coffee mill, can be variously associated with milk, eggs, butter and sweet cream, in methods that exceed the nectar of the gods! Our Angeline surprises us with the most delicious and sustaining hominy pudding. Corn, very coarsely ground, can be used in several manners to present the most happy, healthful food. Then, take oatmeal, with few accessories, and we have a grand variety, together with one of the best brain-making and muscle-making materials the world ever produced. A New Jersey man has kept both wolf and doctor from his door; grown his whole family of five into better health this entire winter, on fifteen cents worth of oatmeal per week, added to milk and eggs. When we think that a gill of oatmeal will supply a meal to about seven persons, its economy in use must be at once apparent. Farmers, you have a wealth of food and health in your granaries that ought to be developed; and a better than gold mine or oil well on every acre of your farm. Find it. Look on our front cover, and write Bogie & Lyles, if you have no store of material on hand.

Most farmers are severe on their boots and shoes. Running the heel down, and over ruins foot wear. We have found that Lyon's Stiffeners are worth many times their cost, on one pair of boots. Try them, farmers.

ARAB HORSE MAXIMS.

Let your colt be domesticated and live with you from his tenderest age, and when a horse he will be simple, docile, faithful, and inured to hardship and fatigue.

If you have your horse to serve you on the day of your trial, if you desire him to be a horse of truth, make him sober, accustomed to hard work, and inacessible to fear.

Do not beat your horses, nor speak to them in a loud tone of voice; do not be angry with them, but kindly reprove their faults; they will do better thereafter, for they understand the language of man and its meaning.

If you have a long day's journey before you, spare your horse at the start; let him frequently walk to recover his wind. Continue this until he has sweated and dried three times, and you may ask him whatever you please, he will not leave you in difficulty.

Use your horse as you do your leather bottle; if you open it gently and gradually you can easily control the water within, but if you open it suddenly the water escapes at once, and nothing remains to quench your thirst.

Observe your horse when he is drinking at a brook. If in bringing down his head he remains square, without bending his limbs, he possesses sterling qualities, and all parts of his body are built symmetrically.

Four things he must have broad — front, chest, loins and limbs; four things long — neck, breast, forearm and croup; four things short — pasterns, back, ears and tail.

THE MEDAL IS PRESCOTT'S.

Elder J. S. Prescott is pronounced, by the publisher of *THE SHAKER*, worthy of all praise, and to the first premium which any has to bestow, for the largest, and still augmenting list of subscribers to *THE SHAKER*. Let him wear the medal with gospel pride. *

WHAT BETTER TO VICTORY

ZION'S DEFENSE.

J. G. RUSSELL.

O Zion, Zion, is thy foundation sure? Art thou establish'd on the rock That ever will endure? The

question now receives response Tho' foes with thee contend, There is an arm, all powerful arm, That will thy cause defend.

Then why, O why, thus doubting stand, In-dwellers of thy courts? Gird on the armor of the Lord, And in his strength go forth,

M.

And meet, with glittering sword in hand, The foes that 'gainst thee move, And in the name of Zion's God, Vic-tor-iou-s thou shalt prove.

THOUGHT FOOD.

.... If the proposition of abolishing clerical patronage in Prussia is adopted, there will be quite a revolution in the interests of the church. In connection with the Roman Catholic church there are over 1,000 ecclesiastical offices in the gift of private patrons, about 500 in that of the state, and 5,300 in that of the bishops.

.... The Sacramento *Record-Union* considers the custom of appointing chaplains to legislative bodies "a remnant of barbarism," and wants to see it abolished.

OLD AND YOUNG.—An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; a run to catch a departing train; an evening of exposure to rain or damp; a severe chill; an excess of food, the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these or other similar things may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

BOOK TABLE NOTICES.

POLITICS FOR YOUNG AMERICANS: BY CHARLES NORDHOFF. The title of this book will mislead many, unless they consider how wide a field the word *politics* covers. In it we have letters, from a father to his son, teaching him the necessity of government; its various phases; the rights, duties and honors of citizenship; of the various official characters con-

nected with governments; of taxes, property; usury laws, banks, banking and credit; in short, a valuable *multum in parvo* of cosmology, in a governmental line. It should be in the hands of every boy and girl in the land—the future voters, and legislators of our states and country. It concludes with the "Constitution of the United States"—"Declaration of Independence," and "Washington's Farewell Address." Published by Harpers, New York.

THE POEMS OF OLIVER GOLDSMITH. The same publishers send us a beautiful copy of selections by the talented Goldsmith, edited by W. J. Rolfe. Copious notes on the poems, find a good ventilation in their proper place. Among others, the poems "Traveler," "Deserted Village," "Retaliation," are made very prominent. To many, Goldsmith is a favorite author; and to such, we only need call attention that this beautiful book is issued, to insure it a large sale

THE POPE'S HOUSEHOLD.

ACCORDING to the *Official Annual* of the Vatican, the household of Pius IX, is composed of 20 major domos, chamberlains &c., 190 domestic prelates, 170 supernumerary armed private attendants, 6 armed ditto, 30 officers, constituting the staff of the Noble Guard, and 60 privates, about 130 supernumerary armed private followers, 20 attendants of honor in violet uniforms, about 70 others for outside the city, 14 officers of the Swiss and Palatine Guards, 7 private chaplains, 50 honorary ditto, 7 ditto for outside the city, 20 private priests and ordinary supernumerary chaplains, 10 intendants, equerries, &c., 50 ushers and others. The whole gives 1,160 persons, to which must be added the Sacred College.

TO EVERGREEN SHORES.

DEATH OF JESSE WELLS, THE OLDEST MAN IN ALBANY COUNTY.

Jesse Wells, aged 98 years, resident of the Shakers for more than seventy-five years, while on his knees at prayer, less than a week ago, fell backward, shocking his system beyond recovery, and from which cause he died on Saturday afternoon. He was the last of a remarkable family of ten all of whom died at the Shakers at an average age of over 75 years. Elder Jesse Wells lived to the longest period. At the last census he was the oldest man in Albany county, and the Shakers were exceedingly hopeful that he would have reached his centennial. — *Albany Evening Times*, March 6.

Died at Shakers, N. Y., March 9, 1876. ABBY MESSENGER, aged 63.

Enfield, Conn., Feb. 7, 1876, ERINICE STONER, aged 92.

VALUE OF MEAT AND VEGETABLES AS FOOD.

It is found that since the employment of the changed dietary in the garrison for Scotland, involving a very slight proportion of meat, the health of the inmates has been strikingly improved. For all adult male prisoners under sentence of nine months and not exceeding two years, the diet formerly consisted of bread, oatmeal, barley, one ounce of meat per day made into soup, with succulent vegetables, and twenty ounces of skimmed milk or buttermilk; on one day of the week fish was substituted for meat. The new diet comprises but a very spare quantity of meat, a moderate amount of milk being given instead. It is stated to be no uncommon thing to find that among the agricultural laborers of Scotland no meat is consumed, oatmeal and milk forming their staple articles of diet.